

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE: From the parting of Ifrael out of Ægypt, to the fundation of the Temple. The space of 480. yeares.

¶ We haue seen already in the three first ages, or distinct times of the world, the beginning, increase, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gaue his people a written Law, it is yet more euident, that the same faith and religion, not only continued but also was more expreffed, and explicated; and the Church had more varietie of Sacrifices, Sacraments, and other holie Rites, & Obseruances: & the two states Ecclesiastical and Temporal more distinguished, and ech of them, especially the Priestlie and Leuitical Hierarchie, more disposed in subordination: the ciuil gouernment also vnder Dukes, Iudges, and Kinges, more distributed among superiour and inferiour officers then before.

For first the principal point and ground of al religion, *the beleefe in one God*, and his proper diuine worship, is aboue al most strictly commanded, often repeated, diligently obserued by the good, and seuerely punished in transgressours. To which end and purpose, after that God had singularly selected three more renowned Patriarches, *Abraham, Ifaac, and Iacob*, preferring them by his special grace from idolatrie, and from wicked wayes of most peoples and nations, blessed their feede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwise named *Ifrael*, multiplying his children exceedingly, yea most of al (which was most maruelous) in hotte perfection: then bringing them forth of the fornace of Ægypt, in his strong hand, as is recorded in the former age, at last his Diuine Maiestie deliuered to them his perfect and eternal Law, conteyned in two tables, distributed into tenne preceptes, teaching them their proper duties first towards himselfe their God and Lord, then towards ech other. Adding moreouer for the practife and execution therof, other particular

Articles of faith, other pointes of religion, & state of the Church more expreffed in this fourth age then before.

Beleefe in one God.

Diuine lawes.

Moral.

precepts of two fortes, to witte, *Ceremonial* prescribing certaine determinate maners and rites, in obseruing the commandements of the first table pertaining to God: and *Iudicial* lawes directing in particular how to fulfil the commandements of the second table, concerning our duties towards our neighbours. So we see the

Ceremonial.

Iudicial.

Mat. 22.

whole law is nothing els, but to *loue God aboue al, and our neighbours as our selues*. The maner of performing al, is *to beleue and hope in one onlie Lord God, honour and serue him alone*, who made al of nothing, conferueth al, wil iudge al, and render to al men as they deserue, and therefore fully to confirme this point, he be-ginneth his commandements with exprefse prohibition of al false and imaginarie goddes, faying: (*Exod. 20. v. 3.*)

Thou shalt not haue strange goddes, & after threates to the tranfgreffours, and recital of the other nine commandementes, he concludeth (v. 23.) with repetition of the first, faying: You shal not make goddes of filuer, nor goddes of gold shal you make to you. The same is repeted and explained (*Deut. 5.*) And in the next chapter Moyfes exhorting the people faith: *Heare Ifrael, the Lord our God is one Lord.* And God himselfe speaking againe fayth: (*Exod. 23.*) *See ye that I am onlie, and there is no other God besides me.* The royal prophet Dauid (*2. Reg. 22. and Psalm. 17.*) *who is God but our God?* and in fundrie other places the same doctrine of one God is grounded, confirmed, and established.

Onely God to be serued with diuine honour.

The Myfterie of *the B. Trinitie*, or of three Diuine Persons, is no lesse true and certaine, then that there is but one God, though not so manifest to reason, nor so exprefly taught in the old Testament, yet beleued then also, and often insinuated, where God is exprefsed by names of the plural number: as *Elohim, Elim, Elohe, Saddai, Adonai, Ihebaoth*: which import pluralitie of Persons in God, who is but one nature and substance. *Distinction* also of Persons in God is deduced (*Exod. 33.*) God faying: *I wil cal in the name of the Lord.* That is (as S. Auguftin and other fathers expound it) the second Person by his grace maketh his seruants to cal vpon God. More distinctly (*Psalm. 2.*) *The Lord said*

The B. Trinitie.

q. 154. in Exod.

to me: Thou art my Sonne, I this day haue begotten thee. (Pfalme. 109.) The Lord said to my Lord: that is, God the Father to God the Sonne: who according to his diuinitie is the Lord of Daud, according to his humanitie the sonne of Daud. The same king Daud maketh mention also of the third Person, the Holie Ghost, praying (Pfalme. 50.) Thy holie Spirit take not from me. In the forme of blessing the people (Num. 6.) al three Persons seme to be vnderstood in the name of our Lord thrife repeted; our Lord (the Father) bleffe thee and keepe thee. Our Lord (the Sonne) fhew his face to thee, and haue mercie vpon thee. Our Lord (the Holie Ghost) turne his countenance vnto thee, and geue thee peace.

Of the *Incarnation* of the Sonne of God, we haue in this age manie prophecies and figures. Moyfes evidently (*Deut. 18.*) forsheweth that after other prophets *Chrift the Sonne of God* should come in flesh, and redeme mankind, as S. Peter teacheth. (*Act. 3.*) Likewise in his Canticle, and Blessing of the tribes (*Deut. 32. & 33.*) he speaketh more exprefly of *Chrift* and his Church, then of the Iewes and their Synagogue. The ftarre prophecied by Balaam (*Num. 24.*) forshewed both to Iewes and Gentiles, that *Chrift* should fubdue al nations. Iofue both in name and office was a manifest figure of IESVS *Chrift*. Also the Iudges, and Kinges, some in one thing, some in an other, most especially king Daud and king Salomon, were figures of our Lord and Sauour IESVS *Chrift*. The brafen serpent (*Num. 21.*) signified *Chrift* to be crucified, as him selfe expoundeth it. (*Ioan. 3.*) Briefly the whole Law was a pedagogue, or conductor to bring men to *Chrift* (*Galat. 3.*) and by him to know God and them selues: to wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and Sanctifier: and man his chief earthlie creature; though of himselfe weake and impotent, yea through sinne miserable, yet in nature of free condition, indued with *vnderftanding*, to conceiue, and difcourfe; and with *freewil*, to choofe or refuse what liketh or displeaseth him.

Incarnation of
Chrift.

For God appointing al creatures their offices, ingraffed in al other things inuariale inclination to performe the same, so that they could neither by vertue nor finne make their state better nor worse then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wils free to agree vnto, or to resist his precepts, and counfels. VVherupon Angels cooperating with Gods grace were confirmed in glorie, and some reuolting were eternally damned. Man also offending fel into damnable state, but through penance may be faued, if he cooperate with new grace of our Redemer, which is in his choife to doe, or omitte. As when God gaue his people meate in the defert (*Exod. 16.*) he so instructed them, how to receiue it and vse it, without force or compulsion, that he might *proue them* (as himself speakech) *whether they would walke in his law or no.* And after making couenant with them (*Exod. 19. Deut. 26.*) required and accepted their voluntarie consent: entring into formal contract or bargaine between him self and them: he promising on the one partie *to make them his peculiar people, a priestlie kingdome, and a holie nation:* they on the other partie promising loyaltie, obedience, and obseruation of his commandements, saying: *All things that our Lord hath spoken we wil doe.* For which cause Gods promises are conditional (*Deut. 7.*) *if thou kepe his iudgements, God wil kepe his couenant to thee.* Againe most plainly (*Deut. 11.*) *Behold I sette before your fight this day benediction and malediction,* and (*Deut. 30.*) *I cal for witneses this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. Choose therefore life that thou mayest liue.* In al which it is certaine that Gods promise being firme, mans wil is variable, and so the euent not necessarie: which made Caleb hoping of victorie to say: (*Iofue. 14.*) *If perhaps our Lord be with me.* Neither doth Gods foreknowledge make the euent necessarie, for he feeth the effect in the cause, as it is voluntarie or casual: yea God knoweth al before, and some times fortelleth things, vvhich conditionally vvould happen, and in deed, (the condition fayling) come not to passe, as (*1. Reg. 23.*)

Freewil in Angels and men.

Obiection of Gods fornovledge answered.

God answered, *that the men of Ceila would betray Dauid* (meaning if he staid there) vvhich they did not; for he parted from thence.

2. Cor. 3. Yet is not man able by this his freedome, nor otherwise of himself, to do, nor so much as to thinke anie good thing but through Gods mere mercie, and *grace, geuen him without his deseruing*, sufficient to al, and effectual to those that accept it. God also geueth particular grace for special functions; as (*Leuit. 8.*) to Priestes (*Num. 11.*) to seuentie ancients, and (*1. Reg. 10.*) to king Saul.

Grace
neccessarie.

By vvhich diuine assistance the *commandements of God are possible*, as himselfe auoucheth, saying: (*Deut. 30.*) *This commandment that I command thee this day is not about thee.* Againe: *I haue sette before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and keepe his commandentes.*

Gods cōmand-
mentes possible
to be kept.

Workes done by grace and freevvil are good and commendable, Moyse so testifying: (*Deut. 14.*) *This is your wisdom and vnderstanding before peoples.* Yea are *meritorious*: and reuwardes are promised for the same (*Leuit. 16.*) and contrariwise punishments threatned to the transgressours. And Booz knowing reuward to be due for vvell doing, prayed God to render to Ruth (*ch. 2.*) a full reward for her well deseruing. The royal prophet affirmeth (*Pfalm. 18.*) that *in keeping Gods preceptes is much reward*, and (*Pfal. 118.*) professeth that he inclined his hart to keepe them *for reward*.

Good workes
meritorious.

Amongst other seruices of God, and meanes of mens saluation, *external Sacrifice* is of the greatest. And therefore the maner of offering all sortes is at large prescribed in the Law, especially in the *feuen first Chapters of Leuiticus*. The first and principal was *Holocaust*, wherein all the oblation was burned and consumed in the honour of God our Soueraigne Lord. The second was *Sacrifice for finne*, according to the diuersitie of offices, and persones, wherof part was burned, the other part remained to the priestes, except it were for the finnes of priestes, or of the whole multitude (*Leuit. 4.*) for then the priestes had no portion, but all was offered to God.

Diuers sortes of
Sacrifices.

Holocaust.

For finne.

Pacifique.

The third was *pacifique sacrifice*, either of thanksgiving for benefites received, or to obtaine Gods fauour in al occurrent neecessities, and good desires. And of both these fortes one part was consumed in Gods honour, an other part was the priestes, the third was theirs that gaue the oblation. In confirmation of these sacrifices God at first miraculouly sent fire to burne them (*Leuit. 9.*) wherof he had geuen commandment before (*Leuit. 6.*) that it should be conferued, and neuer extinguished, to teach vs especially of the new Testament, that haue the real Sacrifice, and verie bodie of the former shadowes and figures, to nourish and keepe the fire of charitie, not procured by our owne power, but geuen by God, that it neuer cease, nor be extinguished in our hartes.

Fire sent from God signifieth charitie.

Likewise in the same law of Moyse, besides *Circumcision* instituted before (*Gen. 17.*) and here confirmed and continued (*Leuit. 12. Iosue. 5.*) al hostes and sacrifices for sinne (*Leuit. 4. 5. 6. and 7.*) consecration of Priestes, (*Leuit. 8.*) and the sacrifices adioyned therunto, also diuers other washinges and purifications of legal vncleannes (*Leuit. 14. 15. 16. and 17.*) were al Sacraments; signifying either first iustification and remission of sinne, or increase of grace, and puritie; of which fort it is also probable that the *Paschal lambe*, and *Loaves of propofition* were sacramentes. (*Exod. 12. 25.*) VVhich multitude S. Augustin comparing with ours of the new Testament, sayth: *The people bound with feare in the old law, was burdened with manie sacraments. For this was profitable to such men (saith he) to make them desire the grace, foretold by the prophetes, which being come from the wisdom of God becoming Man, by whom we are called into freedom, a few most wholsome Sacraments are instituted, which hold the societie of christian people vnder one God of a free multitude.* But as Chriftes Sacraments are fewer in number, so they are more excellent in vertue. And to most of these new, the former do answere as figures and shadowes. So to our *Baptisme* answereth *Circumcision*, as S. Paul teacheth (*Coloff. 1.*) that *Christians are circumcised in the circumcision of Chrif, buried with him*

Sacraments.

Manie more in the old Testament then in the new.

Chrifts Sacraments more excellent. Most of Chrifts Sacraments prefigured in the old law but not al.

Alanus de Sacra. c. 9.

li. de vera Religion c. 17.

*S. Aug. in hunc
Pfal. fer. de
verbis Do-
mini. li. 17.
ciuit. c. 20.
li. 1. cont.
aduerf. leg.
c. 18. S. Cyril.
li. 3. in Ioan.
S. Leo fer. 8.
de paffione.*

in *Baptifme*. To our holie *Eucharift*, as it is a Sacrament, did anfwere the Pafchal lambe, & Loaves of propofition, as alfo Manna, and bloud of the Teftament. It was prophecied *Pfal. 18. Adore his foote ftoole*: as holie Fathers expound it. And as the fame *Eucharift* is a *Sacrifice*, it was prefigured by al the old Sacrifices of the law of nature, and of Moyfes: as S. Auguftin, and S. Leo do prouue; and prophecied (*Pfal. 19.*) *Be he mindful of al thy facrifice, &c.* To the facrament of *holie Orders* anfwered confecration of Priefts. Al the ablutions, purifications, cleanfinges, and oblations for finne, which in great part were both Sacramentes and Sacrifices, anfwered to our Sacrament of *Penance*, which was alfo prefigured by the fecond tables of the decalogue. (*Exod. 34.*) More plainly forfhewed by example of particular confeffion of finnes and fatisfaction (*Num. 5. 14. and 29.*) Contrition alfo was no leffe required, as appeareth by the example of king Daud. *2. Reg. 24.* Mariage in the old Teftament, though not a facrament yet fignified the Sacrament of *Mariage* among Chriftians. But the Sacrament of *Confirmation* had not anie fo anfwerable a figure, in the old law, which brought not to perfection. Neither *Extreme vnction*, becaufe the law gaue not immediate entrance into the kingdom of heauen, which defectes were fignified by the high prieftes entring only once in the yeare into *Sancta Sanctorum. Leuit. 16.*

Likewife touching practife of holie Rites; diuers vncleannes hindring participation of facrifices, and conuerfation with other men. (*Leuit. 14.*) Degrees of confanguinitie and affinitie, hindring mariage (*Leuit. 18.*) and fundrie Irregularities excluding from the office of Priefts (*Leuit. 21.*) were *figuratiue refemblances of finnes and cenfures*, and of *impediments to holie Orders*, and to *Mariage*, in the new Teftament.

Some like impediments in vfe of holie Rites.

To the peculiar feruice of God perteyned alfo *the Tabernacle*, with the *Propitiatorie, Arke, Cherubims, Table* for loaves of propofition, *Candlefticke, Lampes, Altares* for Holocauftes, & Incenfe, *Veftments for Prieftes*, a *brafen lauer*, and other vefels defcribed *Exod. 25.*

Tabernacle. Propitiatorie with appertinances.

et feq. Al which were kept and carried by the Leuites, refting or marching in the middes of the campe. *Num. 2. 3.* And when the Land of Chanaan was conquered, the fame were fixed in Silo, *Iofue. 18.* whither the people reforted at certaine fette times, and vpon fundrie occafions. From thence long after they tooke the Arke, and often vpon diuers occafions remouing it, made Oratories, or Chappels, wherefoeuer it refted, deuotion increafing, & religious eftimation of it in al Ifrael. *1. Reg. 4. 7. 10.* Yea the infidel Philifthims in Azotus feing and feeling the vertue therof, ouerthrowing their god Dagon, and them felues fore plagued found it beft for them to fend the Arke home to the Ifraelites, not vvithout coftlie and pretious oblations. (*1. Reg. 5. & 6.*) King Dauid moft fpecially honoring it. (*2. Reg. 6.*) VVho further confidering that himfelf dvvelt in a houfe of cedar, and the Arke of God remained in the tabernacle couered vvith skinnes, intended to build a more excellent houfe for God. *2. Reg. 7.* But his godlie purpofe vv as differed by Gods appointment and his fonne king Salomon builded the famous Temple in Hierufalem. *3. Reg. 6.*

VVhich fucceding in place of the Tabernacle, ech of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (*Leuit. 17.*) *If anie man of the houfe of Ifrael, kil an oxe, or a sheepe, or a goate (to wit, for Sacrifice, as S. Auguftin, and other fathers expound it) and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he shal be guiltie of bloud, as if he had shed bloud, and fo shal he perish out of the middes of his people.*

Queft. 56.
in *Leuit.*

Neuertheles vpon occafions, and by fpecial reuelation facrifice was lawfully offered in other places. For fo in the time of the tabernacle, *Samuel* the prophet, *offered Sacrifice in Mafphath. 1. Reg. 7.* And the prophet *Elias offered Sacrifice without the Temple*, vvhen he conuinced the falfe prophetes of Baal, *3. Reg. 18.* whose fact (as *S. Auguftin* noteth) the miracle fufficiently shewed to be donne by Gods difpenfation.

ibidem.

And as peculiar places were dedicated, fo alfo fpecial times were fanctified, and diuers feaftes, and

The Tabernacle, and afterwarde the Temple, the onlie place for Sacrifice.

Yet God fome times difpenfed therein.

Feaftes of the old law.

feftiuities partly ordained before (as the Sabbath *Gen. 2.* and Pafch *Exod. 12.*) were confirmed by the Law (*Exod. 20. 23.*) and others likevvife intituted (*Exod. 23. Levit. 23. Num. 28. 29.* and *Deut. 16.*) with proper facrifices for euerie fort. Firft and moft general was the *dailie facrifice* of a lambe euerie day twife, at morning and euening (*Exod. 29.*) which was not properly a feaft, but a facred perpetual office in the tabernacle, and after in the temple. Al the reft were feftiual dayes, in which it was not lawful to do feruile worke. The firft of thefe was *the Sabbath*, that is the feuenth and laft day of euerie weke, which is our faturday: Kept ftill folemnly by the Iewes, euen at this time, in al places vvhere they dvvel; but not by Chriftians, becaufe the old Lavv is abrogated; and vve kepe the next day, which is *Sunday, holie, by intitution and tradition of the Church.* The fecond, *Neomenia*, or new moone, in which day they alwaies beganne the moneth; and twelue fuch monethes made a yeare, by the courfe of the moone; for by the courfe of the funne, the yeare conteineth eleuen dayes more, which in three yeares make aboue a moneth. And fo euerie third yeare, and fometimes the fecond (for it happened feuen times in nintene yeares) had thirtene monethes: and was called *Annus embolismalis*, being increafed by meanes of thofe eleuen dayes. The third feaft was *Pafch*, or Phafe, firft intituted at the parting of the children of Ifrael out of Ægypt, in the ful moone of the firft moneth in the fpring, in which the Pafchal lambe was eaten, as is prefcribed. *Exod. 12.* The fourth feaft was *Pentecoft*, or firft fruites, the fiftith day after Pafch, when Moyfes receiued the Lavv in mount Synai. The fifth, *the feaft of Trumpets*, the firft day of the feuenth moneth, in grateful memorie that a ramme fticking by the hornes, vvas offered in facrifice by Abraham in place of Ifaac. The fixth vvas *the feaft of Expiation*, the tenth day of the feuenth moneth; vvherein *folemne faft* vvas alfo prefcribed from euening of the ninth day to euening of the tenth, for remiffion of finnes in general, befides particular facrifices and fatisfaction for euerie

Eight fortes of feaftes, befides the dailie facrifice.

S. Beda de embolifmo. to. 1.

Prefcribed faft from euen to euen.

finne, wherof anie man found himself guiltie. The feuenth vvas *the feaft of Tabernacles*, feuen dayes together, beginning the fifteenth of the feuenth moneth, in memorie of Gods fpecial protection, vvhen they remained in tabernacles, fourtie yeares in the defert. The eight feaft vvas of *Affembly and Collection*, the next day after the forfaid feuen, in commemoration of vnion in the people, and peaceable poffeffion in the promifed land. In this day general collection vvas made for neceffarie expences in the publique feruice of God.

Moreouer *the feuenth year* vvas a Sabbath of reft (*Leuit. 25.*) in vvch no land vvas plowed, no vines pruned, nor thofe fruites gathered that fprung vvithout mans indutrie of the earth. Againe the fiftith year vvas peculiarly made holie, and called *the Iubiley*, or ioyful year. In it al bondmen vvere fette free; al inheritances amongft the Ifraelites, being for the time, fold or otherwife alienated, returned to the former ovvners.

Befides Sacrifices, Sacramentes, holie places, holie times, and manie other facred things belonging therto; there were yet more *ceremonial Obferuances* commanded by Moyfes law, as vvell perteyning to the feruice of God in that time, as fignifying chriftian life and maners. So certaine beaftes, birdes, and fishes were reputed vncleane (*Leuit. 11.*) and Gods people forbid to eate them; as alfo that they should not eate anie bloud at al, nor fatte. *Leuit. 3.* The reafon of al which vvas not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exercife them in obedience, and temperance; & partly for that the fame thinges fignified vices and corruptions, from which Chriftians efpecially ought to refrain. Likewife *Leuit. 19.* they were commanded not to fovv their fieldes vvith tvvo fortes of feede; nor to vveare garmentes wouen of tvvo fortes of ftuffe, that they might be more diftinguifhed from infidels by external fignes, and not only by circumcifion, but efpecially to teach chriftians to practife fimple innocencie, & to auoid duple & deceitful dealing.

Al vvch, and other *preceptes* as wel moral, as ceremonial and iudicial, vvere moft *ftrectly cōmanded*;

Seuenth yeare of reft: and Iubiley yeare.

Other ceremonial obferuances.

Cleane and vncleane.

No bloud to be eaten, nor fatte.

Not diuers feede in one field.
No cloth of diuers matter.

Strict commandment to kepe al the Law.

the obseruers bleſſed & rewarded, & tranſgreſſours feuerly *threatned* vvith great curſes (*Leuit. 20. 26. Deut. 4. 27. 28.*) and diuers actually *puniſhed*, *Exod. 32.* three thouſand flaine for committing idolatrie. Manie ſwallowed vp in the earth, (*Num. 16.*) deſcending quicke into hel, & manie more burned vvith fire from heauen, for making and fauoring Schifme. Yea by one meanes & other, al that vvere aboute twentie yeare of age, coming forth of Ægypt, except tvvo onlie (Iofue & Caleb) died in the deſert, for the general murmur of the people. *Num. 11. 14. 25. & 26.* Al Iſrael beaten in battle til one malefactor Achan was diſcouered & puniſhed. *Iof. 7.* Al the tribes were puniſhed for ſuffering publique idolatrie in Dan: and Benjamin almoſt extirpate, for not puniſhing certaine malefactours. *Iudic. 20.* And the vvhole people vvere often inuaded & fore afflicted for their finnes; as appeareth in the booke of Iudges. In particular alſo diuers were aduanced & proſpered for their virtues, as Iofue, Caleb, Phinees, Samuel, Dauid, and others. Contrariwife Nadab and Abiu prieſts were miraculoſly burnt for offering ſtrange fire. *Leuit. 10.* One ſtoned to death for gathering ſtickes on the ſabbath day. *Num. 15.* King Saul depoſed, for preſuming to offer ſacrifice, & not deſtroying Infidels (*1. Reg. 13. 15.*) & Oza, *2. Reg. 6.* ſodenly flaine for touching the Arke of God, the Lavv forbidding vnder paine of death, *Num. 1. v. 5. & 18. v. 7.* that none ſhould approach to holie office being not therto orderly called.

Of workes alſo of *Supererogation* (called counfailes not preceptes) vve haue examples in vovves, voluntarily made of thinges not commanded; the law preſcribing vvhat vovves might be made, & by vvhom. *Nu. 30.* And *Num. 6.* a *particular rule* was propoſed to ſuch as of their ovvne accord, vvould embrace it, & a diſtinct name geuen them, to be called *Nazarites*, that is, *Seperate or Sanctified*. In which ſtate they vvere to remain either for a time, limited by themſelues or their parents, or perpetually, if they ſo promiſed. *Iudic. 13. 1. Reg. 1.* For ſo farre as their promiſe extended, they were ſtrictly obliged to performe. *Deut. 23. When thou haſt vowed*

The oberuers bleſſed and rewarded.
Tranſgreſſours curſed and puniſhed.

VVorkes of ſupererogation.
Vovves.

Nazarites.

a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God wil require it: and if thou delay, it shall be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (this) sinne. Pay thy vowes vnto the Higheft. *Pfal. 75.* Vow ye, and render (your vowes) to our Lord your God. *Pfal. 49.* The Rechabites afterwardes had a like rule to the Nazarites; & the same perpetual (*Hierem. 35.*) neuer to drinke wine, not to build nor dwell in houses, but in tabernacles, nor sow corne, nor plant vineyardes. Which rule though instituted by a man, yet the obseruation thereof was much commended & rewarded by God. *v. 19.* Such distinct state of religious persons, with other states of the church of Christ, were also prefigured (*Leuit. 11.*) by the cleane fishes, of three distinct waters, as some holie Fathers do myftically expound that place. To witte, the cleane fishes of the sea are the multitude of *laypersons*, which are dravven out of the sea of this world, and happily found good fishes in our Lords nette. *Math. 13.* The cleane fishes of the riuers, are the good and fruitful *Clergie men*, that vatter the vvhole earth, by teaching Christian doctrine, and ministering holie Sacramentes, with other Rites, and Governing the whole Church. And the cleane fishes of standing pooles, are the *Monasticall* Mounkes. *persons*, liuing perpetually in Cloysters, where good foules are alwayes readie for our Lordes table, as S. Bernard teacheth. Much more the more ancient fathers, S. Beda, S. Gregorie, S. Augustin, and others explicate innumerable places of holie Scripture myftically; relying therein vpon example of the new Testament so expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that all things happened to the people of the old Testament in figure of the new.

Rechabites.

Three fortes of Christians prefigured.

Laitie.

Clergie.

Mounkes.

Holie scripture expounded myftically.

*S. Bern. Ser. 1.
de S. Andrea.
S. Beda to. 4.
S. Greg. in
li. 1. Reg.
et in Iob.
S. Aug.
cont. Faust.*

Leauing therefore to prosecute the same further, which would require a verie great worke, it may here suffice to geue according to the literal sense, a briefe view of certaine other pointes of Religion, practised in this fourth age.

VVhere it is clere, that as Iacob the Patriarch had fortold (*Gen. 48.*) that *Abrahams, Ifaacs*, and his owne name should be *inuocated*, fo Moyfes prayed God for his promife made to them, and for their fake, to pardon the people, faying: *Exod. 32. Remember ô Lord Abraham, Ifaac, & Ifrael. And our Lord was pacified, from doing the euil which he had fpoken againft his people.* His diuine prouidence fo difpofing, that he could be hindered, by fuch prayers, from that which he threatned.

Inuocation of Patriarches.

S. Hiero. Ep. 12. ad Gauden.

And wheras Moyfes did not directly inuocate the holie Patriarches, as Chriftians now cal vpon glorified Sainctes, to pray for them, the caufe of difference is, for that now Sainctes feing God, know in him, whatfoeuer perteyneth to their glorie, which ftate none before Chrift attained vnto. *Num. 35. v. 25. Deut. 4. v. 12.* Againe Proteftantes object, that for fo much as God knoweth al our necefsities, defires, difpofitions, and whatfoeuer is in man, it is needles (fay they) fuperfluous & in vaine, that Sainctes should commend our caufes. To this we anfwer, that not only glorious Sainctes, but alfo mortal men by Gods ordinãce (by which nothing is done vainely) do fuch offices, as mediators betwen God and other men, for fo Moyfes *told the wordes of the people to our Lord (Exod. 19.)* notwithftanding *Gods omnifcience*, or knowledge of al thinges. Alfo God exprefly commanded Iobs freinds to goe to Iob, promifing to heare his prayer for them. As for Sainctes hearing or knowing our prayers made to them, though onlie God of himfelfe, and by his owne power, feeth mens fecrete cogitations, and therefore is properly called *the fearcher of hartes (1. Reg. 16.)* yet God communicateth this power to prophetes, to fee the fecrete thoughtes of others; fo Samuel knew the cogitations of Saul. (*1. Reg. 9. v. 20.*) And Ahias faw by reuelation the coming of Ieroboams wife to him in Silo. (*3. Reg. 14.*) Much more God reuealeth our prefent ftate, and actes to *glorified foules*; vvhoe are as *Angels in heauen (Math. 22.)* and being *fecure of their owne glorie, are careful* (fayeth S. Cyprian) *of our Saluation.*

Obiections anfwered by holie Scriptures.

Iob. 42.

How Sainctes know mens prayers.

lib. de mortalitate.

Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are given to them not as to God, but by way of participation only. So *Judges* are called *goddesses* and *favourites* (*Exod. 21. Iudic. 3.*) and *Priests* called *goddesses*. (*Exod. 21.*) Praise given to God and Gedeon. *Iudic. 7.* Protection and adoration of Angels is very frequent. *Exod. 23. 31. Num. 22. Iofue. 5. Iudic. 2. 6. 13.* The names of the twelve stones of Israel were graven in the two chief ornaments of the high priest, in the *Ephod* and *Rationale*. (*Exod. 28.*) Manna was not only referred as a memorial of Gods singular benefite, but also honorably reposed as a *Relique* in a golden vessel, and kept in the Arke of God. (*Exod. 16. Heb. 9.*) *Iosephs* bones referred and removed. (*Iofue. 24.*) Images of holie *Cherubims* were made and sette vp together with the Arke, and Propitiatorie in the chief place of the Tabernacle, called *Sancta Sanctorum*. (*Exod. 25.*) An image also of a serpent was made in braise for the health of those that were stricken by serpentes. (*Num. 21.*) Images also of lions and oxen were made, and sette vnder the foote of the lauer (called a fea) in the Temple. (*3. Reg. 7.*) The honour done to anie holie thing, namely to the Arke (*2. Reg. 6.*) redounded to Gods more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in peeces. *1. Reg. 5.*

Titles given to men in office, and to Saintes.

Angels adored.

Reliques.

Images.

Exequies for the dead with weeping and fasting were then practised in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes. *Num. 20.* Also for Moyfes. (*Deut. 34.*) By the Gabaonites fasting seven dayes for Saul and his stones lately flaine. *1. Reg. 31.* Likewise king Dauid with al his court mourning weeping and fasting for them. *2. Reg. 1.* Al which were to no purpose, if foules departed could not be releued by such meanes. It moreouer appeareth that the same royal prophet beleued diuers places to be in hel, when he said: (*Pfal. 85.*) *Thou hast deliuered my foule from the lower hel, signifying plainly that there is a lower and a higher*

Exequies for the dead.

hel: which higher the Church calleth *Purgatorie*, where foules suffer that paine in satisfaction for their finnes, which remaineth not satisfied before death, & is due after the guilt of finne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered. (*Leuit. 5. 6. 16.*) And Daud was punished by the death of his child *2. Reg. 12.* & by the plague sent amongst his people *2. Reg. 24.* after his finnes were remitted. He feared also punishment in the other world, yea two sortes and therefore prayed to be deliuered from both, saying: (*Pfal. 6.*) *Lord rebuke me not in thy furie, nor chaftice me in thy wrath.* That is (faith S. Gregorie) *Strike me not with the reprobate, nor afflict me with those, that are purged by the punishing flames.* And most exprefly signifieth also a higher place called *hel*, saying (*Pfal. 15.*) in the person of Christ to his Father:

*To. 2. in sept.
Pfal. pœnitent.*

Thou shalt not leaue my foule in hel. From whence Christ deliuered the holie Patriarches, Prophetes, and other perfect foules, resting without sensible paine, & brought them into heauen, vvither before him none could enter. VVhich vvas also signified by the cities of refuge, whence none might depart to their proper countrie, *til the death of the high priest* (*Num. 35.*) & by *Moyfes* dying in the desert, and *not entring into the promised land* ouer Iordan. *Deut. 4. 31. & 34.*

Limbus patrū.

No entrance into heauen before Christ.

Presupposing the *general Refurrection* of al men (as a truth knowen by former traditions) king Daud shevveth the difference of the vvicked, and godlie in that time, saying: (*Pfal. 1.*) *The impious shal not rife againe in iudgement: nor finners in the council of the iust.* That is, the vvicked shal not rife to ioy & glorie, as the iust & godlie shal doe.

Refurrection.

Of general iudgement is more plainly prophecied, *1. Reg. 2. That our Lord shal iudge the endes of the earth*, not that Daud, nor Salomon, but Christ should raigne in his militant Church, euen *to the endes of the earth*, and in fine iudge the vvhole vvorld. The same is confirmed *Pfal. 49. God wil come manifestly our God, and he wil not kepe filence. Fire shal burne forth in his*

Iudgement.

fight. *Pfal. 95.* He shal iudge the round world in equitie, and the peoples in his truth. *Pfal. 96.* Fire shal goe before him, and shal inflame his enemies round about. Againe the same royal prophete (*Pfalm. 48.*) describeth the future and eternal ftate of the *damned* faying: as *fheepe* (creatures vnable to helpe themfelues) *they are put in hel, death shal feede vpon them.* Of the bleffed he addeth: *And the iust shal rule ouer them in the morning,* that is, in the refurrection, and *Pfal. 149.* *The Sainctes shal reioyfe in glorie, they shal be ioyful in their beddes* (in eternal rest.) *The exaltations* (prayfes) *of God in their throate, and two edged fwordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is written: This glorie is to al his Sainctes.* And much greater glorie belongeth to *Sainctes*: for this is but accidental, vttered according to vulgar capacitie.

Eternal paine of the damned and glorie of the bleffed.

1. *Cor. 2.*

The esential and perfect glorie, which no eye hath feene, nor eare hath heard, nor hart can conceiue, confisteth in seeing God. Among accidental glorious giftes, the foure dowries of glorified bodies are especially prefigured: *Impaffibilitie* by the wood *Setim*, wherof the Arke was made. (*Exod. 25.*) *Agilitie* and *Penetrabilitie* in some forte by Dauids quicknes against Goliath, and his conueying of him self into Sauls campe and forth againe. (*1. Reg. 17.* and *26.* But a more plaine figure of *Claritie* was in Moyfes face (*Exod. 34.*) which by his conuerfation with God, became more glorious then mortal eyes were able to behold, gliftering and shining as moft splendent light through chriftal, described as if his skinne had benne a clere *horne*, appearing and fpreading beames like the funne, proceeding from the beautie of his foule, fo that none of al the people could looke directly vpon him, except he couered his face.

Foure dowries of glorified bodies prefigured.

1. *Cor. 15.*

Cathecif.
Rom. p. 1.
c. 12. q. 9.

Thus much concerning particular pointes of faith and religion. And it is no lesse eident, that the vniuerfal *Church* and *Citie* of God stil continued: yea was *more visible*, and conspicuou to the whole world then before. Firft by Gods maruelous protection therof in

The Church more knowen to other nations then before.

the defert, and famous victories and conquestes of the land of Chanaan. And by the excellent lawes geuen to this people; which al nations admired, and none had the like. *Deut. 4.* For in this fourth age, besides other lawes and preceptes, the spirital and temporal States were more distinguished, and the *Ecclesiastical Hierarchie* especially disposed in subordination of one supreme head, with inferiour gouerners, each in their place and office, for edification of the whole bodie. For Moyse being chief ruler and conductor of the Israelites out of Ægypt, receiued and deliuered to them the written Law. (*Exod. 20.*) And for obseruation and conseruation thereof by Gods expresse appointment (*Leuit. 8.*) consecrated Aaron the *ordinarie High priest*, himself remaining still extraordinarie Superiour, also aboue Aaron. And after Aaron he consecrated in like maner his sonne Eleazar high priest, and successeur to his father. (*Num. 20.*) To whom succeeded others in this order (*1. Paralip. 6.*) Phinees, Abihuë, Bocci, Ozi, Zacharias, (otherwise *1. Reg. 1.* called Heli) Meraioth, Amarias, (otherwise Achimelec, whom Saul flew, *1. Reg. 22.*) Achitob (otherwise Abiathar, vvhich was deposed, *3. Reg. 2.*) and Sadoc, in vvhoose time the Temple was founded.

The Ecclesiastical and temporal states more distinguished.

Succeffion of High Priestes.

To these were adioyned other Priestes, also consecrated in a præscript forme. (*Leuit. 8.*) and Leuites ordainned to asist in lower and distinct offices. (*Num. 3. & 4.*) In the first degree the *Caathites*, whose office was to carrie the Sanctuarie, and vessell thereof wrapped vp by the priestes, but were forbid in paine of death, to touch them, or to see them. In the second degree the *Gerfonites*; vvho carried the cortines and couers of the Tabernacle, and vessell of the Altar. In the third degree the *Merarites*; vvho carried the bordes, barres, and pillers, vvith their feete, pinnes, cordes, and other implementes of the tabernacle; euerie one according to their office and burdens. *Num. 4. v. vlt.*

Distinction of offices in Priestes & Leuites.

But in the temporal state and government Iosue of the tribe of Ephraim succeeded to Moyse. (*Num. 27. Deut. 3. & 34.*) And after Iosue were diuers interruptions of succcession, with gouerners of diuers tribes, and

Succeffion of temporal princes interrupted.

change of government, from Dukes to Iudges, and from Iudges to Kings. For after Iofues death the people being fore afflicted by inuafions of Infidels, God raifed certaine fpecial men, with title of *Iudges* to deliuer and faue them. Firft *Othoniel* of the tribe of Iuda; then *Aod* of Benjamin; after him *Samgar* (the Scripture not fignifying of what tribe) then *Barach* with *Debora* of Ephraim; *Gedeon* of Manafses; *Abimelech*, his bafe fonne, an *vfurper*; *Thola* of Iffachar; *Iair*, and *Iephte* of Manafses; *Abefan* of Iuda; *Aialon* of Zabulon; *Abdon* of Ephraim; *Sampfon* of Dan; and *Heli*, who was alfo high prieft of Aarons ftocke, otherwife called *Zaraias* (*1. Paralip. 6.*) and *Samuel* alfo of the tribe of Leui a *Prophet*. In his time the people demanding and vrging to haue a *King*, *Saul* of the tribe of *Benjamin* was annointed. *1. Reg. 10.* But for tranfgrefsing Gods commandments, efpecially for exercifing fpiritual function without warrant (*1. Reg. 13.*) and not deftroying idolaters (*1. Reg. 15.*) was depofed, and *Dauid* of the tribe of *Iuda* was annointed King; who after manie great troubles, pofsefsed the whole kingdome, and died in peace, leauing his fonne *Salomon* inuefted and annointed king in his throne.

Dukes.

Iudges.

Kinges.

The Church being thus eftablished in diftinct ftates and orders, albeit there were manie imperfections in al fortes of perfons, and great finnes committed, yet God fo punished offenders, and chaftifed the whole people, that he ftill conferued, the greateft, or chiefe part, in true faith and religion. For whiles they were in the defert, they *murmured* very often againft God, and his Miniifters their Superiours. (*Exod. 17. Num. 11. 14. 20. 21.*) Manie fel to idolatrie. (*Exod. 32.*) *Aaron not free from cooperating* in the peoples finne. *Nadab* and *Abiu* Aarons fonnes, and confecrated prieftes, *offered ftrange fire.* (*Leuit. 10.*) *Core, Dathan, and Abiron,* with their complices *made a great fchifme.* (*Num. 16.*) Manie committed *carnal fornication* with Infidels; and were therby drawn to *fpiritual.* (*Num. 25.*) Of which and other like finnes the Pfalmift fpeaketh (*Pfal. 94.*) exhorting his people *not to harden their hartes, as in the*

Manie finnes & difficulties in the Church.

Murmure.

Idolatrie.

Schifme.

Carnal fornication caufe of Idolatrie.

defert their fathers had tempted God. Fourtie yeares was I offended (fayth God) with that generation, and sayd: They alwayes erre in hart. And therefore he fware in his wrath: that the fame generation should not enter into the promifed land of Chanaan: but their children entred and pofseffed it. Num. 14. Iofue. 3.

Iudic. 3. Againe the people falling to idolatrie and other finnes, were afflicted and fore preffed by forraine enemies, but repenting were deliuered and faued by certain capitaines called *Iudges* and *Sauours*: as appeareth in the booke of *Iudges*. They had alfo tribulations by fome of their owne nation, for among the *Iudges* one (called *Abimelec*) was a *tyrannical vfurper. (Iudic. 9.)* *Saul* their firft King falling from God vniuftly *perfecuted Dauid. (1. Reg. 18. &c.)* Ambitious *Abfolom* rebelled againft the King his father, (*2. Reg. 15.*) and *Seba* of the tribe of Benjamin raifed an other rebellion. (*2. Reg. 20.*) Likewife *Adonias*, afsifted by *Abiathar* the high priefte, and by *Ioab* general of the armie, pretended to reigne his father *Dauid* yet liuing, to preuent *Salomon* of the kingdom. (*3. Reg. 1.*) So God both shewed his iuftice, in fuffering fuch afflictions to happen, for punishment of finne: and his mercie, in fauing his Church from ruine.

The Church afflicted for finnes, yet was ftill conferued.

Moreouer for preferuatiō of the Church, there were diuers diuine Ordinances prouided by the law. For firft al were ftrictly commanded, not to cōmunicate with Infidels in their idolatrie (*Ex. 23.*) nor with Schifmatikes in their fchifme (*Nu. 16.*) but *to deftroy al Idolaters (Num. 33.)* and *shunne al nouelties* in religion, as a fure marke of idolatrie, or falfe doctrine. (*Deut. 13.*) Further to conferue vnitie there was but *one Tabernacle*, and *one Altar for Sacrifice*, in the whole people of *Iſrael*. VVherupon when the two tribes and halfe, on the other fide *Iordan*, had made a feueral altar, al the tribes that dwelt in *Chanaan*, fufpecting it was for facrifice, fent prefently to admonish them, and prepared to make warre againft them, except they deftroyed their new altar, but being aduertifed that it was only *an altar of monument*, and not for facrifice, were therewith fatisfied. (*Iofue. 22.*) Afterwards the tribe of *Dan*, *ſetting*

Ordinarie meanes of conferuing the Church. No participation with Infidels. No noueltie to be admitted. But one Tabernacle. One Altar for facrifice.

S. Chrif. orat. 1. aduerf. Iudeos.

vp idolatrie, and the other tribes *not correcting* it, they were al punished. VVhich happened by occasion of an other enormous finne, committed and not corrected in the tribe of Beniamin. For the other eleuen tribes making warre against them for this iust cause, yea *by Gods direction*, and warrant, yet *had the worfe*, sutfeyning great slaughter of men in two conflictes, and in the third Beniamin was almost destroyed. *Iudic. 20.*

Finally for *decifion of al controuerfies* and ending of ftrife, the *High Prief*t was exprefly *ordayned* fupreme Iudge. (*Deut. 17.*) And al were commanded in paine of death to fubmitte their opinions, and obey his fentence:

with promife of Gods afsiftance, wherby his *definitions* were *certaine and infallible*. For in confultation of doubtles, and difficult cafes, God infpired him with *doctrine of veritie*. (*Exod. 28. 29. Leuit. 8. Num. 3. 7. 9. 1. Reg. 23. 30.*) VVhich iudgement Seate Chrifft admonifhed the Iewes to repayre vnto and folow (*Math. 23.*) though the Iudges themfelues did not the thinges which they taught. In fo much that Caiphaf, through this afsiftance of Gods fpirite, being otherwife a wicked man, yet pronounced the truth, *That one muft die for the people*. VVhich therefore S. Iohn the Euangelift afcribeth to his Chayre and office, *because he was High prief*t that *yeare*. *Ioan. 11.*

Seing then Gods prouidence and continual afsiftance was fo clere, and affured in the Church of the old Teftament, much more is the *Church of Chrif*t builded vpon a *sure rocke*, affured of his perpetual affiftance, and always *preferued from erring in Faith, or in general practife of Religion*. And that by Gods like affured ordinance of *one fupreme head and Iudge, S. Peter, & his Succeffour*: for vvhom our Sauour prayed, that *his faith should not faile*. Further commanding him, that *he fhould confirme his brethren*. Al vvchich vve fee is performed in the Succeffours of S. Peter, vvheras the fucceffours of the other Apoftles, are al failed long fince. The fame moft afsured ftabilitie of the Church of Chrifft, is further confirmed by the whole Lavv and Prophetes. Namely, *Deut. 12. and 33.* vvhere Moyfes fortelleth more povver

One fupreme Iudge of controuerfies. Al bound to obey him. His fentence infallible.

The Church of Chrifft preferued from erring in Religion.

Math. 16.
28. Luc. 22.
Ioan. 14.
16. Eph. 4.
1. Tim. 3.

and grace in *the Church, to be collected in the Gentiles of al natiōs*, then euer vvas in that of the Ifraelites or Iewes. Likewife, *1. Reg. 2.* The fame vvas both prefigured and prophecied by holie Anna: *The hungrie* (thofe that defire Gods grace and glorie) *are filled: vntil the barren woman* (the Church of the Gentiles) *bare verie manie: & fhe that had manie children was weakned.* Shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherefore the Pfalmift inuiteth al nations to praife God, faying: *Pfal. 116. Praife our Lord al ye Gentiles: praife him al ye peoples.* Alfo *2. Reg. 7.* God promifed Daudid, faying: *Thy Kingdome for euer before thy face, and thy throne fhall be firme continually.* Which was not verified in Dauids temporal kingdome. For it was quickly diuided, after Salomons death, and a fmal part left to his fonne Roboam. And after the captiuitie in Babilon, his feede had onlie title and right without poffeffion of royal throne. Againe *2. Reg. 22.* The fame royal prophet in his Canticle of thankefgeuing, and laft propheticall wordes (*chap. 23.*) much preferreth the fpiritual kingdome of Chrifft, before the earthlie kingdome of the Iewes. But moft fpecially and plainly in the Pfalmes. *Pfal. 2. Why did the Gentiles rage, & peoples meditate vaine things?* Signifying that the furie of al aduerfaries rageth in vaine, againft Chrifft and his Church. *For, I am appointed, by him* (fayth Chrifft of his Father) *king ouer Sion, his holie hil. I wil geue thee* (fayth God to his Sonne) *the Gentiles for thine inheritance, and thy poffeffion the endes of the earth. Pfal. 17. A people which I knew not, hath ferued me. Pfal. 44. The Queene* (the Church) *ftood on thy right hand in golden rayment, compaffed with varietie; of vertues, and diuers fortes of holie profeffions. Pfal. 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he* (Chrifft) *fhall rule vs euermore. Pfal. 86. Glorious things are fayd of thee, ô citie of God.* But omitting innumerable other fuch textes, the *88. Pfalme* conteyneth a large prophecie of Chrifft and his Church, where S. Auguftin geueth vs this brief admonition. *Chriftiani*

*S. Aug. li. 17.
c. 8. de ciuit.*

*S. Epiph.
hæref. 29.*

Act. 4.

in hunc. Pfalm.

Not anie temporal but Chriffts kingdome is in al nations and perpetual.

The Church of Chrifft vniuerfal.

estis, Christum agnoscite. You are Christians, agnize Christ. I wil put (sayth God) his hand in the sea, Christs dominion in the Gentile, and his right hand in the ri- uers; al fortes shal ferue him. He shal be high aboue the kinges of the earth. Of the Church he addeth: I wil put his feede for euer and euer, and his throne as the dayes of heauen. Neither do finnes frustrate this promise of God, therefore it foloweth: But if his children shal forsake my law: and wil not walke in my iudgements. If they shal profane my iustices, and not keepe my commandements; VVhat then, wil Christ for al this abandon his Church, as he did the old Synagogue, of which God sayth: Deut. 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? Not so. How then? I wil visite, sayth our Lord, their iniquities with a rodde, and their finnes with fstripes. But my mercie I wil not take away from him. This is a strong Firmament (sayth S. Augustin) God promifeth, yea sweareth, and vvil not lie to Dauid, that his feede shal continew for euer. His throne as the Sunne in Gods fight, and the Moone perfected for euer. So this great Doctor sheweth by holie Scriptures against the Donatiftes, and in them against Protestantes, that the militant Church of Christ hath benne ftill, and shal be visible, during this tranfitorie world.

Ibidem.

The Iewes wil not see Christ: 2. Cor. 3. And Heretikes wil not see the Church: which yet is alwayes visible. S. Aug. in Psal. 30. conc. 2. Col- lat. Carthag. et cont. Donatist.